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594 The elementary family among the Cayuá is a self-sufficient unit with regard to the economy, suffering enormously with the loss of one of the persons participating in the economic activity, to the point of its ceasing to function in the case of loss of one 586 of the members of the couple. Divorce is common, it sufficing for this that one of the spouses declare to the other that he is • 587 going to leave. In general they do not wait long to realize a new 581 marriage. Marriage is considered a very natural and commendable thing, so that nowadays there are few young people who are not married.

753 Death: There are two principal types of sicknesses that can afflict the individual. The so-called "sicknesses of people" are thought to be cured by the use of the large number of remedies known by the Cayuá. But for the ailments caused by sorcery no 761 means of cure are known. Although not a very common event, at times the death of some child occurs, which, nevertheless, seems to cause only a relatively small disturbance in the life of 765 the close relatives. The death of an adult is followed by the 764 mourning of the close relatives. It is customary to bury the body the day after the death. They dress it completely, sometimes even with two or more changes of clothing, because the case of a son or daughter who gives a dress to the mother or a pair of trousers and a shirt to the father, on the occasion of their death, is not rare. After the corpse has been placed in the hammock of the deceased, it is taken to the cemetery. The hammock is carried by two men at the same time, distant relatives and friends of the deceased, who take turns after intervals. The objects of personal use are buried with the body, except those of value, such as iron pots, which frequently pass into the hands of some close relative of the deceased. The mourning is great on the occasion of the funeral. All the women weep a great deal, and the men who are close relatives of the deceased also weep. After the body has been placed in the grave, the tomb is closed, a large gourd being put on top of it.

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

Girls' puberty.—Among ancient *Guaraní*, at her first menstruation, a girl was sewn in her hammock and remained there for 2 or 3 days. Her hair was cut short and, until it grew to its former length, she had to forego meat and to work hard under the supervision of an older woman. For modern *Caingué* also, coming of age is a critical period which calls for many ritual observances; the girl is secluded for 3 weeks behind a screen in a corner of the house and eats only a few foods, which must be lukewarm. She must not talk, laugh, lift her eyes from the ground, scratch herself, or blow on the fire. She must also listen to advice concerning her future life as a wife and a mother. Before she resumes normal activities, a shaman washes her with a special decoction. 178 881 [756]

Marriage.—There is little information on marriage in ancient times. Girls were married soon after puberty. Child betrothal is reported among the *Guaraní* of the Paraná River. In some cases little girls were given to grown men, who lived with their child wives, probably in the house of their future parents-in-law. 178 582 584

Child betrothal is reported among modern *Caingué*, but the girls remain with their parents, who receive presents from their prospective sons-in-law. The preferred form of marriage seems to have been between cross-cousins and between a maternal uncle and his niece. Union with a mother and her daughter and sororal polygyny can be inferred from allusions in the Jesuitic literature. Only chiefs and influential shamans seem to have been able to support several wives. Some powerful caciques are said to have had from 15 to 30 wives. The levirate is stated by Ruíz de Montoya (1892, p. 49) to have been observed by chiefs. Today residence is patrilocal. 595 [174] [622] [756] 587 622 591

Death.—So strong is the hope for reincarnation that a dying *Apapocuva* (Nimuendajú, 1914 a, p. 307) accepts death with great fortitude. He sings medicine songs while women wail and the shamans chant, shaking their rattles in farewell to the departing soul. 763 775

Among the ancient *Guaraní*, as soon as a man had breathed his last, his wives and female relatives gave the most violent demonstrations of grief, often injuring themselves by flinging themselves to the ground from some elevation (Ruíz de Montoya, 1892, p. 52). 178 152 764

The ancient *Guaraní* put their dead into large chicha jars and covered them with a bowl. These funeral urns were buried up to the neck (Ruíz de Montoya, 1892, p. 52).[4] Modern *Caingué* bury their dead directly in the ground with arms and legs flexed against the body or lay them with their possessions in a wooden trough or hollowed tree trunk. 178 764

Both ancient and some modern *Guaraní* bury their dead in the hut, which is immediately abandoned. The *Caingué* of Paraguay inter the 000

[4] Ruíz de Montoya, 1892, p. 52: "... muchos enterraban sus muertos en unas grandes tinajas, poniendo un plato en la boca para que en aquella concavidad estuviese una escudilla de alma aunque estas tinajas los enterraban hasta el cuello."